UNITY. FREEDOM.

THE

Unitarian

MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

No. 66. [Vol. VI.—3] March, 1909. ONE PENNY.

From "Young Days."

Miss MARIAN PRITCHARD.

Born November 4th, 1846. Died December 9th, 1908.

Marian Pritchard, youngest daughter of Andrew Pritchard, F.R.S.E., born at Canonbury, 1846. Educated in England, at Paris, and in Germany. At 22 engaged to be married to Arthur Young, LLD., but he died. Widely known later as "Aunt Amy." The A M Y stood for his initials, enclosing her own Christian name. From girlhood to her death she was actively engaged in Sunday School work, her name being identified with Unitarian Sunday Schools more than that of any other woman. Her own chapel and Sunday School were at Newington Green, London, but she became a beloved visitor and speaker on Sunday School work throughout the Metropolis and in many parts of the British Isles. She was the founder of the Summer School for Sunday School Teachers at Oxford, and of Winifred House, London, Convalescent Home for poor children. As an authoress, Miss Pritchard published "In Search of Truth," 1875, a book of talks on the Bible and theology; children's plays—"The Prince's Triumph," 1878, and "Princess May," 1900; edited "Young Days," 1881-84; contributed to "The Sunday School Helper"; published "Sunday Lessons for Infants," 1887; "The Book of Beginnings," 1896; "Hymn Lessons for Junior and Infant Classes," 1901; "The Poem of Job," 1903; edited "The Helper," 1898-1900. Two days before death she completed "The Meeting House at Newington Green: The Story of Two Hundred Years," and a few days earlier corrected for the Press a service of song, "Faithful and True," based on Miss F. E. Cooke's "Story of Theodore Parker." She laboured faithfully and lovingly for others, and they have entered into her labours.

Varieties.

Full many a gem of purest ray serene
  The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
  And waste its sweetness on the desert air.
Some village Hampden that with dauntless breast
  The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest,
  Some Cromwell, guiltless of his country's blood.

—Thomas Gray.

Who shall put his finger on the work of justice, and say, "It is there?" Justice is like the Kingdom of God—it is not without us as a fact, it is within us as a great yearning. —George Eliot.

We, I conceive, are justified in holding clearly and boldly, as the very core of our faith, that God loves eternally and unalterably every creature He has made; and that our sin, while it draws a thick veil over our eyes and makes it impossible to give us the joy of communion with Him, yet never changes Him, never blackens that sun of love in the heavens.

—Francis Power Cobbe.

The Good Fight.

There's room for the brave in the conflict,
  A place for the true in the strife;
A work for the soul of the strongest
  Is found in the battle of life.
The voices of duty are calling,
  The strife may be bitter and long,
But gird on your armour, and quickly
  Go forth to your place and be strong.

Go battle your folly and weakness,
  And conquer the foeman within,
And then shall your spirit be mighty
  To enter the conquest and win.
Bear light to the souls that are darkest,
  Bear strength where the weakest have trod;
Remember each man is a brother,
  And all are the children of God.

Away then with dreaming and slumber,
  Away, for the days may be few,
And duty and honour and glory
  Are waiting the soul that is true.
Go forth with your armour and banner,
  And fight till the warfare is past;
Be strong, for a crown that is fadeless
  Awaiteth the hero at last.

—Anon.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER III.

A character—did I say? Well, yes, Josiah Bransston was indeed a character. Perhaps the less said of him the better. A convert from another religious body, fluent of speech, and snapped up too eagerly and pitched into a position, as is so often the way with such—in this case to end in disappointment. Glib of tongue, but with too little of real moral stamina, after drawing large congregations, he had to be told to quit. And that's all that need be said, which reminds me of the awful mystery of human nature. What a bundle of contradictions man is, yes, and woman, too. But deep down below what we see upon the surface there is something grand in everyone.

In the early part of my ministerial career, when I was at O——, there was a man in my congregation, common to look at, mean and somewhat repellant in appearance, but when he began to talk on serious subjects he poured forth facts and information as if possessed of mines of knowledge. It was at once evident that he had read deeply and widely, and he could unfold ideas of the sublimest nature in words the most beautiful. Touch upon some point in philosophy and he showed himself familiar with philosophic systems; mention science and he was equally at home in scientific lore; quote from a poet and he could quote almost to any extent. He was generous, giving money secretly when any friend was in distress, ready to help any good cause without stint, and his heart was soon touched by an appeal to the emotions.

And yet this man was at times regarded as one of the worst characters in the town. Occasionally he would give way to drink, and for weeks at a stretch would be in a state of continuous intoxication. He would have his fit out and nothing could move him from it or rouse him out of it until it had spent itself. We did all sorts of things to keep him straight—when he was sober. We monopolised his spare time as much as possible by providing him with some of our companionship. For a time he would be zealous in goodness, and then he would suddenly surprise us by becoming as zealous in badness. His earthly end was that of a suicide. One morning his body was found dead in the water lodge at the back of a mill.

What is a church to do with a man like that? Well, in our church at O—— some had one opinion, some had another.

Some agreed with Timothy Timidy that we ought to shun him. Others held with the minister that we ought to stick to him and save him.

Timothy said: "Jonathan Finch is a disgrace to us. He brings us all into discredit and our church into ill-repute. Let us have nothing more to do with him."

But Priscilla Holmes exclaimed: "What is a church for if it shuts its doors against the sinner? and what do we reckon ourselves Christians for if we refuse to seek and save the lost?"

"That's all very well," said Timothy, "but there are other people need saving, too, who are so ashamed of his conduct and of being counted of the same church as he, that they are leaving us. Ought we not to try to keep them safe? Are we going to let them become lost to us?"

"We must seek and save them, too, as much as we can," said Priscilla. "They are not of the ninety and nine who went not astray, evidently. If they will not be saved unless we refuse to seek and save Jonathan it is their own selfishness. I say we ought not to let go of Jonathan."

"He'll be the ruin of our church," said Timothy, "and that means that for the sake of him we will let the church lose its power to keep and save anybody."

"Don't let the church be selfish. Do you think God will turn against Jonathan? You might as well say that heaven will destroy itself by striving to do heavenly work. If all our church people were more eager to save others than to look after themselves they would be eager after Jonathan, and would not trouble what was going to become of their own souls."

With which utterance Priscilla seemed to have settled a difficult problem to her own satisfaction, for Timothy Timidy said nothing further, but thought the more.—*(to be continued.)*

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

Reports of work done in 1908 have been received from the following affiliated Postal Missions:—Liverpool, Manchester, Mansfield, McQuaker, South Wales, Swansea, and from the Postal Missions connected with the Eastern Union, N. Midland Union, Western Union, and Yorkshire Union. The Manchester report is particularly good. Mrs. Noel Johnson, the hon. secretary, writes:—

"We are able to make an unusually good report this year. In addition to an increase in the number of new applicants for literature we have had letters from a larger circle of old correspondents, and have lent more books than in any previous year of this mission's existence. . . . We find that the New Theology movement is interesting many of our correspondents, and in some cases influencing them also. But the majority of those who mention the subjects to us speak of it critically, as the following quotations from letters show:

"I read an article in the "Commonwealth" by the Rev. R. J. Campbell on Divine Immanence, which re-called a sermon on 'Likeness of God' by Dr. Channing, preached 80 years ago. I turned to it, comparing the two, and to my mind Dr. Channing's sermon expresses more clearly the idea than Mr. Campbell's article."

Another quotation:

"I have been following the lines of thought in the New Theology, and have come to the conclusion that if its leaders said they stood for the liberal faith of Unitarians many minds would be clearer on the subject than they are at present."

From the South Wales Postal Mission we have the following news from the hon. secretary (Mrs. John Lewis):—

"This year has proved as successful in every way as any we have yet had. . . . We aimed at the ever increasing number in South Wales who have become interested in Unitarianism as something akin to the Progressive Theology of the Rev. R. J. Campbell. Not only did the 'Western Mail' bring in a most satisfactory number of inquiries, but the 'Welsh Gazette and Echo' did good work, the former in districts where Unitarianism is certainly not new, but on which no doubt fresh interest is being created—I refer to Cardiganshire,—while the latter paper accounted for the bulk of the new correspondents from Cardiff."

The Rev. E. T. Russell writes from Scotland:—

"As I am the Unitarian missionary for Scotland, the McQuaker trustees asked me to act as secretary to the Scotch Postal Mission. I announce in all my bills Unitarian literature free, and at my lectures I have a large demand for it. I also supply literature to the people who are interested in the work of the Van. I am in correspondence with a number of friends, who through advertisement and other means have discovered where they can obtain books and pamphlets that give them new thoughts and drive away old fears. I find many people have been benefited by reading the 'Christian Commonwealth,' and I am frequently asked what connection there is between the New Theology and Unitarianism."

At the Central Postal Mission Monthly Sunday Afternoon Conference, a very thoughtful and devout paper was read by Mr. Causebrook on "The peace which passeth understanding." He is an active member of the Progressive League. The Postal Mission Committee also held a meeting to which friends were invited to discuss the question of "Closed Unitarian chapels and struggling causes," when a most interesting paper was read by Miss Emily Kensett, of Horsham, giving a striking account of the early struggles of the little group of general Baptist chapels in Sussex and Kent, which are now practically Unitarian. Miss Florence Hill would be glad to hear from friends over the country who are interested in the closed chapels and failing causes. Information about their condition would be useful.

Unitarian Christianity.

The later English Unitarians have reserved to God alone the tribute of their addresses in prayer. But instead of conceiving Him as a cold and abstract causality, governing the moral as well as the physical world by inexorable law, they have grasped the conception of God as Ruler of Consciences and Father of spirits; the unipersonal and life-giving Spirit, whose essential attribute is love, and who desires the happiness of every soul, made in His image. Christ, in their eyes, is the supreme revealer of the truths essential to salvation, and the living word of God; by nature, Son of man, in his goodness and perfect holiness, he has a right to the title, Son of God; but he never claimed the worship reserved to the Father, who is the only true God. As for man, he is truly free and responsible before God; not a slave of sin, incapable of doing any good. Endowed with an immortal soul of divine extraction, he communicates with God through the Holy Spirit; and in another life he will be treated in accordance with his moral efforts, not according to his dogmatic opinions. Finally the Bible is the treasure which contains the revelations of God in the Old and New Testaments; but this revelation is not all, and the Bible must be supplemented by the revelations of God in nature, in history, and in conscience.

Such are the principal elements of the Unitarian Christianity held in the Seventeenth Century by Bidle, Milton, and Locke; by Newton, Priestley, and Lindsey in the eighteenth century; and in the nineteenth by Channing, Martineau, and Parker.—Prof. Boney-Maury, D.D.

Home Circle.

Lincoln and the Brown Thrush.

"We have been told by farmers in Central Illinois that the brown thrush did not sing for a year after he (Lincoln) died."—"Century Magazine."

When Lincoln was a boy
The brown thrush sang full loud and clear,
A song of hope that all might hear,
A song of duty, a song of joy,
When Lincoln was a boy.

When Lincoln was a man
The brown thrush sang full sweet and sad,
A song of truth, both stern and glad,
Of manhood and of manhood's plan,
When Lincoln was a man.

When Lincoln freed the slave
The brown thrush sang its loudest strain,
A joy that thrilled from heart and brain,
A melody full strong and brave,
When Lincoln freed the slave.

When martyred Lincoln died
The brown thrush sang not for a year—
Sang not of hope and duty clear,
In sorrow laid its song aside,
When martyred Lincoln died.

—W. E. A. Axon, in the "Alliance News."

Lincoln and his Mother.

Come with me to a humble log cabin of Indiana. The young wife of a pioneer backwoodsman is dying. "Abraham!" she called in a voice scarcely audible.

The pioneer's "shack" was without windows, and its doors stood open to the sunlight which danced on the floor of trampled earth. It contained a few stools made of roughly hewn boards, but no chairs; a few dishes, but no cupboard. Without, the restless wings of the wood-birds glimmered as they fluttered through the sun-flooded trees. A boy, almost destitute of clothing, who had been watching them, answered his mother's call.

"What is it?" he asked in a troubled voice as he hastened to her side.

She drew him into the loving folds of her feeble arms, and said in voice weak and tremulous, yet still thrilling with a mother's love and hope:

"I am going to leave you, Abe—and, oh, how hard it is to part with you! How beautiful it is outdoors! It is beautiful wherever God is, and I am going to meet Him in a brighter world than this. I learned to love Him at the old camp meetings, and I want you to learn to love Him, too.

"I have not had much to make me happy," she continued, still more slowly and with a heavy sigh. "I have not had a great deal to make me happy—far less than some folks have had,—but my voice has never failed to rise in praise whenever a feeling of thanksgiving has come to me. Abraham Lincoln, you have my heart. I am thankful God gave you to us. Love everybody; hinder nobody; and the world will be glad some day that you were born. This is a beautiful world to the loving and believing. I am grateful for life, for everything, but, more than all else, because you have my heart."

"But he can't sing, Nancy!"

A tall pioneer in buckskin stood in the cabin doorway. He saw death's shadow in the sunlight which fell on the floor. He had added a ripple of laughter to his words, for he wanted to cheer his wife, even though she was passing from him.

The woman was silent. Thomas Lincoln approached his wife's death-bed. Then he repeated his words, still more kindly: "But he can't sing like you, Nancy."

"The heart sings in many ways," she replied very feebly. "Some hearts make other hearts sing. Abraham may not have my voice, but he has my heart, and he may make others sing. I am going now."

The cool October wind rustled among the great trees, causing their leaves to ripple like the waves of the sea, wimpling and dimpling under the whispering wind. The woman turned her head toward the split logs that formed one of the walls of the cabin. Nervously her fingers twitched the coverlet; once she opened her eyes; once she said softly, oh, so softly: "My Abraham!" Once she tried to lift herself to see him; once — she trembled—and then lay still.

"She's gone, Abram!"

The father and son made her coffin with their own hands, and buried her under the trees. Poor little Abraham could say nothing. He had been used to hardships, but this seemed more than he could endure. Something seemed to be choking him. He tried to look into his father's face for sympathy, but his tear-dimmed eyes only found it in the newly made grave.

It was a rude grave when it was finished, but since then the people of Indiana have honoured the memory of its occupant. A monument lifts its marble whiteness toward the sky, and pilgrims kneel at its base with prayers of thanksgiving. But long before this, long before her motherhood became sacred to the great nation, a ragged, hatless boy sat on the grass-green mound, and dreamed and listened in memory to the songs she had sung.

The boy who pulled corn fodder three days to pay for a borrowed book which was accidentally soaked with water, the young man who walked fourteen miles to Springfield to borrow a book, had in him the stuff out of which men are fashioned. The rough block of marble was the boy hewn out of the quarry of poverty and hardships. The beautiful statue of marble is the man chiselled by the culturing hand of hard work and indomitable will, guided by an intense, sincere, and exalted moral purpose.—"National Advocate" (New York).

*** (300 Word Essay, and Literary Notes—are held over.)

Our Unitarian Problem.

AN OPEN LETTER TO THE UNITARIAN MINISTERS AND CONGREGATIONS OF GREAT BRITAIN AND IRELAND.

Dear Friends and Fellow-workers,—

I make no apology for approaching our churches on this matter. It is of so grave and important a nature that hesitation and timidity ought not to stand in the way of imperative duty.

The problem which has confronted our churches too long and which in the interests of our movement should be solved with as little delay as possible, is:—The necessity of reconciling our two great denominational organisations—the National Conference and the British and Foreign Unitarian Association—so that their work and functions shall not conflict. The present apparent antagonism between the two, owing to certain developments of the National Conference, seriously hampers and cripples the Unitarian movement in this country, and threatens to divide our churches into two parties, or denominations. Some of the managers of the Conference have, in recent years, openly expressed themselves in antagonism to the Unitarian basis, and advocated serious interference with the British and Foreign Unitarian Association in the splendid work which it is doing and has long been doing for our churches. This antagonism ought not to eixst and must not be allowed to divide us. The B. and F. U. Association and the National Conference are two organisations of the ONE movement notwithstanding anything that may be said to the contrary; and as such it is only right that the churches should have a voice in the work of both. With that conviction I moved at the last annual meeting of the B. and F. U. Association, that "any church which makes an annual contribution to the funds of the Association should be entitled to appoint a delegate to its annual business meeting," as a recommendation for the consideration of the committee; and certain of the National Conference party warmly objected to such a motion being passed even for consideration.

With the same motive of working towards reconciliation, I ventured also to move a resolution before the Provincial Assembly of Lancashire and Cheshire in June, to the effect that the Committees of the B. and F. U. Association and the National Conference be urged to jointly summon a meeting of the delegates of our churches to consider a scheme for the better adjustment of the work of our denominational organisations.

These resolutions were recognised as being important, though in both cases they were left to the end of the meeting with no time for the consideration which admittedly such importance necessitated; but they were passed by a majority of votes. Since then I have received some very interesting correspondence, and done what I could by negotiation to secure that some approach to a solution and a settlement of the great problem shall be arrived at when the National Conference meets at Bolton in April next. In the meantime I venture respectfully to urge upon the churches that three things ought to be done at the next meeting of the National Conference, viz:—

(1) That the Conference Rules shall be amended so as to state that its work and functions shall not conflict with those of other denominational bodies acting in the service of its churches.

(2) That consideration be given to the formulating of a definite scheme which shall clearly state the work and functions of the Conference and its Committee in such a manner as to co-ordinate and adjust the relationships of the National Conference to the B. and F. U. A. and other denominational organisations.

(3) That the Conference Committee be instructed to enter into negotiations with the Committee of the B. and F. U. A. with the purpose of arriving at a clear working agreement between the two.

As regards (1) it must be by resolution passed at the business meeting, of which due notice (28 days) must be given by any affiliated church or any individual member (minister, etc.) of the Conference, and the resolution should be an addition to Rule 14, which defines the work of the Conference, and this motion may be worded thus:—"That the following be agreed to as an addendum to Rule 14, viz., provided always that the work and functions of the National Conference and its Committee shall not conflict with the work and functions of other denominational bodies acting as the organs of the Conference churches."

Concerning (2) it is known to me that some ministers have been deliberating upon a scheme for the defining of the work and the functions of the National Conference and other organisations and in due time no doubt such a scheme will be placed before our churches for consideration, probably before the date of the Conference.

The consideration of (3) rests with the churches which can instruct delegates to support this. Thirty district associations and other societies appoint one committee member each, and churches should ask their representatives to bring the matter up at the meetings of the General Committee of their District Association, and to move such nomination as they desire to support. Twelve other members of Committee are elected at the Conference and each affiliated church can send in ONE nomination; all nominations to be in the Conference Secretary's hands at least seven days before the date of the Conference, and the 12 are elected out of the list of those nominated

The officers of the Conference are elected at the Conference but nominations sent in beforehand by churches or by qualified members cannot well be ignored by the committee.

All congregations not yet affiliated to the Conference should at once apply to the Committee for admission to membership and thus secure the title to vote.

It should be clearly understood that the motive prompting this letter is one of pure friendship to both the Conference and the B. and F. U. Association. Both organisations are necessary to our churches, and there is much work for each of them to do without overlapping, but it will be done all the more thoroughly and effectively if both are co-ordinated into harmonious adjustment under the one movement, and with every possible safeguard for the liberties of the churches for which they stand. There is a great work for us to do throughout our own country and in other parts of the world; we have a MESSAGE, and we have a MISSION to mankind; and we must declare that message and fulfil that mission with such zeal, energy, and enterprise, as shall prove us to be fit and worthy for the great responsibility that is imposed upon us.

To do this we need to be united. We must be ONE movement for the work in which we are all agreed. Now is the time to secure the unity so earnestly desired by all parties amongst us. Let us make the right use of the opportunity. Every church of our Faith has a solemn obligation to fulfil its duty in this matter according to its own judgment, and every individual member too. May this obligation be faithfully discharged by us all, in a spirit of zeal for the service of God and the emancipation of our fellow-men!—Yours faithfully,

H. BODELL SMITH,
Editor, "Unitarian Monthly";
Minister: Mottram Christian Church.

February, 1909.

(Notices of motion for Conference or for alteration of Rules should be posted not later than March 21st, and nominations for Officers and Committee not later than April 12th,—to the Secretary, Rev. JAMES HARWOOD, 105, Palace Rd., Tulse Hill Park, London, S.W.)

A Federated Church.

The Rev. Joseph Wood, President of the National Conference of Unitarian and other kindred churches, read a paper at Oxford, to a meeting of ministers on April 22nd, 1908, on the above subject. It is now printed as a pamphlet "for private circulation" to ministers only, in the first instance. But as it includes proposals of a scheme which Mr. Wood intends to urge upon the National Conference at Bolton in April which deeply concern all our churches, it is only fair that those churches should know something about it at least two months beforehand ,with time to give it proper consideration, and to give their appointed delegates clear instructions how to vote. That full information of any such proposals should be given to the churches in good time beforehand was urged some months ago in these columns. They ought not to be taken by surprise, nor should their delegates vote without an opportunity of full consideration of the matter to be voted upon. As the necessary information is not yet before the churches no apology is here made in divulging the following:—

Mr. Wood's proposals are,—

1. That our churches be federated in the National Conference under their various names.
2. That the conditions and basis of federation consist of three principles: (1) That human reason is the ultimate authority on matters of faith. (2) That religion is not creed, opinion, ceremonial, but—righteousness. (3) That theology is a progressive and not a stationary science.
3. That the federated organisation shall link up each local church into a circuit, circuits into the Provincial Assembly, and all into the National Conference.
4. The ideal circuit to include five churches, four with ministers, and one without—two of the churches to be self-supporting, the minister of one of these to be the Circuit Chairman; a smaller circuit might be three churches with two ministers.
5. The Provincial Assembly to consist of the ministers of the district and delegates from the churches in proportion to their membership; it will arrange circuits, appoint Circuit Chairmen, provide circuit expenses.
6. The National Conference to consist of the ministers and delegates of affiliated churches, with a ministerial fund to distribute; it will co-ordinate the work and areas of the Provincial Assemblies; it will be the central body, the organ and mouthpiece of the churches, and do any work which the churches empower it to do.
7. Each individual church will retain its independence and self government, but will be required to appoint no man as minister who is not on the regular ministerial roll unless certified from college or Advisory Committee, and will be asked to surrender some service of its minister for circuit needs.
8. Finance: No minister with stipend of less than £150 a year; a Conference Fund to secure payment of ministers and to meet circuit and Conference expenses, to be contributed by the churches according to membership at the rate either of one penny weekly per member, or else one shilling annually; church contributions to be collected by the Provincial Assembly, this Assembly to deduct expenses of circuits and forward the balance to the Conference, which will make its grants for ministerial stipends through the Provincial Assemblies.

The following observations are quoted in Mr. Wood's own words: "I see no reason why we should not federate under various names. It is the insistence on one name which makes half our difficulty."

"It is quite clear that we cannot agree on any name at present, and . . . . we ought not to agree on a theological statement . . . because theological statements are varying things . . . meaning for one year, something different from what they meant in the year before."

"I have . . . suggested a scheme of federation entirely free from any theological statement."

In his "Foreword," Mr. Wood says, "I entirely disclaim any wish to interfere with the legitimate sphere and development of existing agencies."

"There is an ample sphere for the Conference without trespassing on other societies, and I know no reason why they should not work side by side in the most harmonious relations."

"I have not the slightest desire to set up a central church-authority. Voluntary co-operation for the common good is the essence of my suggestions."

Mr. Wood is scarcely correct in saying that his scheme is entirely free from any theological statement. His third condition of federation given fully, as he puts it, is as follows:—"(3) That theology is a progressive and not a stationary science, and that a progressive theology insists on the spirit above the letter, on the universality of the Divine Love, on the supreme importance of morality, on the justification of men in all lands and in all states who fear God and seek righteousness, on the authority of conscience, on the identification of the laity with church, and of things secular with things sacred."—Is there no theological statement in that? The Divine Love is universal. All men who fear God and seek righteousness are justified. Conscience is the authority. Secular things are sacred—are not these theological assertions? If we say that "God is Love," and that "all who seek righteousness will be saved," we are making theological statements. And on such statements Mr. Wood asks that the churches shall agree to be federated and yet inconsistently declares: "We ought not to agree on a theological statement." The fact being plain that we must agree on some theological statements if we unite on any belief in God, and if we are to have any guiding and saving message to the world, holding ourselves and our churches free all the time to agree to alter the statements in accordance with new light as it comes.

Again, while Mr. Wood disclaims any desire to interfere with the legitimate sphere or trespass upon existing agencies and societies, his scheme does propose to take up much work which the British and Foreign Unitarian Association is doing, including grants to ministerial stipends and many matters financial and otherwise. But it is quite possible that Mr. Wood's significant qualification—the word "legitimate,"—may mean that the work he proposes that the Conference shall undertake, it is not properly within the "legitimate" sphere of other agencies to do. This, of course, points to the necessity for some understanding with a view to arrangement and re-adjustment of spheres of action by reconciliation of functions and work.

The President,—the Rev. Joseph Wood—has given notice that he will propose the following resolutions at the Conference:—

"That in view both of the changed condition of the age and the pressing need of our Churches for a closer and more practical fellowship whereby the strength of the strong shall be more readily held at the service of the weak, and mutual effectiveness developed in a quickened sense of unity, this Conference is of opinion that the time has arrived when a resolute effort should be made to bring the churches of our Communion into a more vital organisation—the organisation of a body fitly compacted together by that which every part supplieth."

"That the Committee of the Conference is hereby instructed to prepare a scheme of organisation, taking into consideration the president's suggestion of an adaptation of the Circuit system and the provision of a 'pro rata' Conference Fund, and after consultation with the Local Associations and the British and Foreign Unitarian Association, to present the same to a special meeting of the Conference to be held within twelve months of the present date.."

The Rev. C. J. Street, M.A., L.L.B., of Sheffield, has given notice of the following amendment to Mr. Woods' proposals:—

"That, while deprecating an ecclesiastical re-organisation, this Conference earnestly urges upon the members of our Congregations the need for more self-sacrificing devotion to the principles and faith which they exist to promote, and the rendering of generous support to the weaker Churches, and pleads for a more effective co-operation among our institutions."

"That, while exercising the function of recommending to the existing organisations such methods and undertakings as it deems advisable in the interest of our common cause, this Conference, having regard to the existence of the Augmentation, Sustention, and other Funds, and the work of the British and Foreign Unitarian Association and the District Associations, deems it undesirable on economical and administrative grounds to create a new Conference Fund, but looks to such organisations to provide for the adequate maintenance of the Churches and for Missionary extension."

The following may also be moved:—

"That this Conference considers it necessary to the welfare of our churches that steps be taken to secure more effective co-operation and unity amongst them and their denominational organisations—for mutual help and better adjustment of work and functions; and now instructs the Conference Committee to invite our other denominational bodies—including the B. and F. U. Association—to assist in the establishment of a Joint Denominational Council to consider the whole question and prepare a workable scheme comprising adjustment of functions of different bodies and of financial resources, and that it be reported to a Special Meeting of the Conference to be held at the earliest convenient date; and that the said Council shall consist of ten representatives of the National Conference apointed by the Conference Committee and not less than ten representatives from the other Societies."

There has been an attempt in the Hounslow district (London) to pass a resolution by the Public Free Library Committee against admitting any Unitarian books.

In the London district there are thirty-three Unitarian churches and missions.

The Rev. T. P. Spedding, as missionary agent of the British and Foreign Unitarian Association, has been on a tour of visitation to our churches in the Eastern Counties, including Braintree, Bury St. Edmunds, Norwich, and Kings Lynn.

Notes and News.

The Rev. Dr. Estlin Carpenter, M.A., asks us to call the attention of our readers to the fact that there is to be a Summer School of Theology in Oxford in September, 1909. The lecturers are of various churches and schools of thought, including the following Unitarians:—Rev. P. H. Wicksteed, M.A., Rev. Dr. J. E. Odgers, M.A., and Rev. Dr. J. E. Carpenter, M.A., and Dr. Carpenter is Chairman of the Executive Committee. Classes and courses of lectures will be held from September 13th to the 24th, including about forty lectures for a fee of £1, and lodgings can be secured. The Hibbert Trustees are giving generous financial assistance to the scheme. Any persons desiring to avail themselves of the arrangements may get full particulars by writing to the secretaries—Rev. A. J. Carlyle, St. Edmund Hall House, Oxford, or the Rev. G. W. Thatcher, Mansfield College, Oxford.

The congregation of the Peckham Unitarian Christian Church is showing signs of renewed vigour and activity just at present, and hopes to raise £100 by a sale of work in the early spring to put the church on a firmer financial basis.

The Manchester District Sunday School Association (Unitarian) has arranged for the Summer School for Sunday School Teachers at Park Hall, Hayfield, the chief centre of the Co-operative Holidays' Association for the week June 12-19. The arrangements will be under the joint management of the London (National) Sunday School Association (Unitarian) and the Manchester Association.

The League of Progressive Thought and Social Service, under the leadership of the Rev. R. J. Campbell, M.A., of the London City Temple, is enlisting an increasing number of Unitarians in its membership, including many ministers.

The Rev. Gardner Preston is conducting Unitarian services in Hamburg with encouraging results.

The Rev. Alexander Webster, Aberdeen, has adopted the Paragraph Pulpit method of advertising Unitarianism in the public Press.

The 79th anniversary of the Brahmo Somaj of India has been celebrated in England at Essex Hall, London, on January 23rd, several Unitarians taking part therein, and at Upper Brook Street, Manchester.

At the Bond Street Domestic Mission, Liverpool, the local authorities forbid the attendance of more than 50 persons at a time owing to the condition of the Mission buildings. In consequence the Sunday School is held in separate sections — juniors and seniors—at different hours, and the Sunday evening services are divided into two, one part of the congregation attending at 6-20 to 7-10, the other at 7-20 to 8-10. New mission premises are needed.

The Rev. W. G. Tarrant, B.A., of London, has been delivering a course of lectures at Sheffield on "The Spirit and Aims of the Unitarian Movement."

The Rev. A. Thornhill, M.A., is said to be rousing the town of Derby by his Sunday evening lectures, his chapel being full on each occasion.

The Earl of Carlisle distributed prizes to scholars at the Carlisle Unitarian Church on Sunday, Jan. 24th.

The Rev. Gertrud von Petzold, M.A., late of Leicester, is fulfilling a six months' ministry at the Unitarian Church of Des Moines, capital of Iowa, U.S.A., and on January 11th, by invitation, opened the State Senate with prayer.

Preparations for the next meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers to be held at Berlin in August, 1910, are already well in hand. It is proposed to commemorate the one hundredth anniversary of the birth of Theodore Parker (August, 1810) on the occasion. Would it not be well at once to organise a Berlin Congress Bank into which as many of our English Unitarians as possible should pay by small and regular periodical instalments sufficient to enable them to attend. Many comparatively poor people, by saving long enough beforehand might be able thus to secure a grand holiday in Germany—if co-operative arrangements are made —and enjoy the meetings of the Congress.

The British League of Unitarian Women has now 22 branches in England and Scotland, and two associate branches, established within a year.

The Rev. Joseph Wood, President, National Conference, has been holding a week's visitation of churches in Liverpool and district, from February 17th to 25th.

Amongst statistical returns of religious denominations in the United States of America are the following:—Universalists, 53,012; "Christians," 92,332; Jews, 143,000; Unitarians, 71,200; Salvation Army, 26,850; Roman Catholics, 12,094,656; Methodists, 6,838,979; Baptists, 5,413,945; Congregationalists, 721,553.

The University of Harvard, U.S.A., has elected another Unitarian as its President—Professor Abbott Lawrence Lowell—in place of Dr. C. W. Eliot, resigned.

It appears that Unitarianism has been attacked in Liverpool in a public lecture by a Church of England clergyman, the Rev. John Wakeford, B.D., Vicar of St. Margaret's, Anfield, and the Rev. H. D. Roberts, of Hope Street Church, is arranging to make effective reply by a public discussion.

The annual meeting of the Unitarian Home Missionary College was held in the Memorial Hall, Manchester, on January 29th, when a legacy of £2,000 from the late Mr. C. A. Tate was reported.

A Memorial Fund of £1,000 is being raised to permanently endow a cot at the Winifred House Convalescent Home for Children in memory of the late Miss Marian Pritchard ("Aunt Amy.")

At the annual meeting of the Stoke Newington Green Church, now in its 201st year, held January 26th, the following resolution of condolence and sympathy was passed in silent confirmation:—"As members of the little Household of Faith, which for 60 years was the house of worship of Miss Marian Pritchard, we desire to place on record our sense of the irreparable loss our congregation, our Sunday School, and all the various allied institutions have sustained by her death on December 9th last. Her many and constant acts of loving kindness, her valuable and instructive writings, and her far-reaching acts of philanthrophy will ever live in our hearts and minds. To Mrs. Turner, Miss Emma Pritchard, Mr. Goring Pritchard, Mr. Ion Pritchard, and to Dr. Urban Pritchard, we desire to express our deepest and affectionate sympathy."

The Rev. J. M. Lloyd Thomas, of Nottingham, who has been writing to "The Christian Commonwealth," very frankly states what is the purpose of the "Free Catholics" amongst Unitarians: "They labour to save the misnamed Unitarian body from the exiguous existence of a petty doctrinal sect by raising it into a Free Catholic Church. . . There is not in Great Britain, and never has been, except in the popular imagination, a general 'Unitarian Church.' And I venture to say quite confidently there never will be such a church." To which we may reply: It is safer to prophecy when you know. But Mr. Thomas's words are worth remembering.

The Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, is about to visit England, and the British and Foreign Unitarian Association will give him a reception at Essex Hall on April 7th; he will lecture in Scotland for the McQuaker Trustees; and he will take part in the National Conference meetings at Bolton.

The programme of the National Conference of Unitarian and kindred churches, April 20th to 23rd, at Bolton, has now been issued to the ministers and church secretaries, as well as the report of the Conference Committee and the rules. The secretary, Rev. James Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W., will no doubt send copies to any applicant.

PULPIT CHANGES: Rev. R. Nichol Cross, M.A., appointed to Pendleton Unitarian Free Church, and commenced ministry February 7th; Rev. Felix Holt, B.A., resigned, assistant minister, Bank Street, Bolton; Rev. J. E. Stead, resigned, Mossley Free Christian Church, concluding at end of April; Rev. G. Hamilton Vance, B.D., resigned, St. Stephen's Green Unitarian Church, Dublin, concluding at end of the present year; Rev. J. Morley Mills, Bootle, appointed to Dob Lane Unitarian Chapel, Failsworth, Manchester; Rev. N. Anderton, B.A., has received a welcome at Monton; the Rev. J. Wain, of Trowbridge, has been invited to become minister of the Unitarian Church at Scarborough; the Rev. A. Leslie Smith, B.A., has been appointed to be minister at Belper, commencing March 28th; the Rev. G. C. Sharpe, late Primitive Methodist, is appointed to the Free Christian Church, Longsight, Manchester.

DEATHS: Miss Ellen Tucker Emerson, daughter of R. W. Emerson, Concord, Mass., U.S.A., mid-January, 70; Rev. William Stoddart, M.A., Boston, January 23rd, 64; Mrs. Howard, wife of Rev. John Howard, late of Tamworth, January 29th, at Wimbledon, 74; Mrs. P. E. Fisher, at Bath, formerly of Sheffield, and of Park Lane, near Wigan, January 25th, 84; Mr. William Holden, Rawtenstall, January 28th, 76; Madame Suter, Clacton-on-Sea, January 16th, 67; Mrs. George Clegg, London; Mr. Isaac Aspland, Wicken, Cambs., January 31st., 76; Rev. F. Teasdale Reed, at Guildford, February 11th, 73; Miss Armitage, Dukinfield, February 4th, 87; Rev. James Macdonald, Manchester, February 7th, 64; Mr. H. E. Thomas, Bristol, February 9th, 58; Miss Charlotte White, Fowey, formerly of Loughborough, February 11th, 80.

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THE EDITOR OF

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